526 other materials. Even the "shining sword," made of raffia pith,
857 is not lacking (Fig. 91); it has the advantage, without being too dangerous, /296/ /Figs. 94-97 appear here in the original text/ of making a fairly loud clattering noise when struck on the enemy's body, and it causes a momentary, violent pain.

It is really unpleasant to be pelted with corn cobs which have previously been placed in a basket in the river and have become saturated with water /297/; still more disagreeable is a hollow piece of wood from the umbrella tree, which is filled with earth, closed off by means of a bung made of leaves, and then emptied at the enemy at the closest possible range.

A very dangerous "game" is man-catching. For this a number of boys take a piece of a strip of Oncocalamus (bush rope) and tie it into a noose. They hide the latter along the way leading out of the village, concealing it carefully among the grass and leaves, while the free end is tied to a tree stump. The naughty boys then hide behind trees and shrubs and with mischievous looks await the outcome. If a passerby gets a foot in the noose, he naturally comes crashing down, while the boys run away as fast as they can. They are wise to do so, because if the victim succeeds in catching one of the offenders, the latter must be prepared for a good thrashing or a complaint lodged with his father.

In the lower form of hunting, for soft-bellied insects, spiders,
526 etc., they use a rifle made of wood, into which they put some
857 powder (Fig. 92). The delicate hexapods or octopods are stupi-
● 868 fied by the smoke and fall to the ground helpless. A crossbow
524 made of raffia pith is likewise successfully used for hunting spiders (Fig. 93). For the "higher form of hunting," that is, for killing lizards and mice, a bow and arrows (Fig. 94) are employed. A method of hunting used by adults, namely, the encirclement of a wild animal, is imitated by having a little boy hide somewhere. The fish weirs find their counterpart in small imitations of them. They are set in the channels stirred up by the rain and block the way of little pieces of wood and leaves that are washed along. Even very clever miniature draw traps are made by skillful boys for the purpose of catching the annoying horseflies, which can be outwitted while they suck blood (Fig. 95).

868 857 524 Otherwise, children imitate in play almost everything that is strikingly done or made by adults. For instance, they make useful objects, such as knives and boxes of raffia pith and extremely charming little hide drums of wood or banana pith (Fig. 96). For the latter, a piece of rat's skin serves as the hide. The little Fang boy augments the popular banging noise at festivities with a device made of raffia pith for detonating powder (Fig. 97). Above all, we may not leave unmentioned the fact 867 524 857 that even children imitate a cult and, significantly enough, the cult of ancestor worship which we mentioned above as being of special importance. The ancestral figure is carved out of plantain pith by the children, and it wears a cap made of canna blossoms that are strung on little sticks. Only once did I see a figure made of wood. The ancestral skulls are replaced by -- monkeys' skulls. What a delightful spectacle such an innocent children's game would provide for the /298/ "initiated" European if he could observe it unseen.

We have already spoken in Volume II, page 105, of the imitation of family life in which small girls participate. In the main, the game corresponds to our "playing house." The boys endeavor by means of much screaming and activity to imitate the domineering father and try to drag the already quite rebellious "wives" around everywhere, to boss and bully them to their heart's content. The "child," a doll (mɔ̃n-ekɔ̄'n = child made of plantain), Figure 98, the most important thing for the smaller girls, and it is always dragged along by the anxious mother and guarded and fed with great love. The doll is a simple roll of plantain pith set in a carrying band made of dry leaf sheaths of the plantain.

857 524 The slingshot, among other things, belongs to the fourth group, the games with toys (nžɔ̌'go ya dži'me), Figure 99. It consists of a stick to which a raffia pith rope is tied. At its free end the easily torn rope forms a noose in which a nut of the oil palm is placed. The slingshot is never used with hostile intent, say, in war games, but belongs solely to the group of games with toys, that is, they amuse themselves with this toy because of its peculiar effect. In using it, the stick is taken in hand, and the rock

855 weak, the mother takes him with her to the fields or on her other trips. She carries him either on her hip by means of a belt of antelope hide, or on her back with a rope of vines on which the child sits, as long as he is small. After he can hold on by himself, he is carried [85] on the hip, clutching the neck of the person who is carrying him. One sees children of some ten years old being carried.

857 As soon as the child is old enough to eat like adults, and talks
858 and counts properly, he starts accompanying his parents to the fields and to fishing; he learns to swim, paddle, dance, and play the tomtom and various musical instruments. The little girls learn to cultivate a small piece of farm land which is given them by their mothers.

Games. The numerous games are almost all common to both sexes. Little boys and girls play together in the village, but the boys have three games in which girls never take part:

Nge ou ye. This game consists of rolling on the path at the end of the village, before a lineup of young boys, a cylinder of soft wood which
[411] they must hit by throwing a sharp spear. This is training for throwing the assagai.

Bińra, game of the bow. This is a hunt of rats and lizards by young boys with small bows made of mvibema wood and strung with a vine; the arrows are of bamboo with their tips smeared with pimento. It is
[411] to be noted that although children play with the bow, adults do not have this weapon and only the crossbow is found.

857 Mbeñ, musical bow: This is a kind of guessing game. The one who has the instrument thinks about something; another child has to guess it, and therefore he asks: "Nzam e biale ebe, fore dza ke yo, eñi for dza lige esi, matsi eve?" (Nzam made two of them, one goes up, the other stays on the ground, where am I fastened?), and asks if it concerns the one above or the one below. If he has guessed right, a deep tone of the bow answers him; if he is mistaken it is a shrill sound. If, for example, he happens to choose the one below, the game continues with the question "me sal e Nzam esi fore dza ke osui, eñi for dza lige kinige, matsi eve?" (I cut the lower Nzam in two, one goes to the river, the other stays on land, where am I fastened?), and the game goes on, dividing the guessed part in two until the object thought of is discovered.

The following are some mixed games:

Mebog. The children are seated in line, legs apart, except for two of them, who remain standing. One of these two hides an object among

of speech, and this to a large extent owing to European influence, in particular compulsory schooling. The teaching of rhetoric played a great part in the traditional education of boys (njôô, nzoé = speaker, orator = chief), and initiation into various rites gave the initiates the right to use certain words forbidden to the uninitiated (2). Con-

2. I was never able to learn the real word for "skull" reserved for biéri initiates; I was only told the paraphrase, ékokoé nlo môt, "shell of a man's head."

version to Christianity and instruction in colonial schools have brought about a definite deterioration in the language, by forcing traditional education to retreat or by destroying it. It is thus that the novel Nnanga kôn (no. 153), written after the war of 1914, is nowadays arduous reading for young Boulou.

The majority of the words in the language are formed from /22/ a biliteral root (consonant-vowel) or triliteral (consonant-vowel-consonant) to which affixes are added. There are thus series such as:

KI (Fang) or TYI (Boulou), radical—kié, tyé = power; éki, étyi = prohibition; tyik = to cut, to decide; tyi = to be under a prohibition; tyili = to lay under a prohibition, to forbid; étyé, ékié = iron, pl. bityé, bikie = sacramental money; ôtyeñ, ôk(i)eñ = knife; metyi, meki = blood, etc.

The most important affixes are the nominal classifiers, which permit the division of nouns and pronouns into nominal classes or semantic genders; sexual gender does not exist. There are five or six of these classes or genders, according to different writers. Semantic implication /sic/ is not always clear in true substantives, but it is much more so for verbal substantives. I give here the Boulou classes according to Bates:

I. nominal classifiers: m, n, n/be, b; pronominal classifiers: a, ny, w/be, b. —Personal class, names of persons, of personified animals; names of European origin. Verbal derivatives indicating the agent.

Ex: mot, bot = person; ngal, beyal = wife, female;
metoa, bemetoa = conveyance /voiture/;
mbo, bebo = he who does /makes/, from bo = to do /make/;
ndi = he who eats, from di = to eat.